M2016

Thursday, April 29, 1971
Brooklyn
Group: Trudy Bartel

MR. NYLAND:
MR. NYLAND: Is that Leo? (Yes) Leo, can you come and sit alittle _____ or _____.? Is it alright?

Leo Bartel: I may have to open the door.

MR. NYLAND: Oh, nobody is coming anymore. We are all here, at least I hope.

So, long time. You might say, ever since the beginning I wasn't here. But you were to some extent I cannot tell you, when you send those letters. It was such a lovely thing. And each one of you just said what you wanted to say. And it was really good food for my heart. And I knew immediately, I made up my mind, I am going next week. Because I want to say it, instead of writing a letter or another little cassette. No, no, I have to go there by myself. And you see how long the promise has taken to be fulfilled. No particular excuse for it, and only that there are, as you knoe, many things that have to be done. And there is not always time to do them. ¶ And it was a good thing to hear from you. Most of it was about Work. Some, alittle bit about ordinary life. And it's always a difficulty to find out in - in ordinary life where does Work belong. Or where can you allow it to come in. Or, what should you do with your ordinary life when you're confronted with a wish to Work? And particularly in the beginning when you don't know how to combine it. So that the wish is there and it goes at the expense of having to attend to ordinary business. And of course, when you get into ordinary life and you become involved, Many times there is no thought even about Work. It is that it is how to combine it. And how to have one continue and the others continue.

And one thing for sure, your ordinary life will continue. All

your subjectivity continues, all the time. As long as you breathe, there is your subjectivity. There is your physical body, all the mental capacities, and all the feelings continue. The personality is never really quiet.,not even in physical sleep. And we expect of course the next morning that ot is still there, as soon as you open your eyes; there you are again part of the world. And the world takes you; partly takes you away, and also you allow it, because you're dependent on it.

And then the thought comes early in the morning about Wprk. And you consider it. If you allow yourself that time, sometimes of course, ypu don't because you are in a hurry. And even if you get up special, half an hour earlier for the sake of seeing what you can do about your own real world, then many times even set the time, it is completely filled with unconsciousness that many times after that,you say, was it worthwhile to get up half an hour earlier. Because it is dependent on your capacity of what you can do with yourself as you are. And then the wish is always, tha+ you so often want to do more and that not knowing yourself, you fool yourself You can only do what you can do from a certain level of your being. And one of y the difficulties of Work is to find out at what time can you spend the energy for wishing to Work and fulfilling that wish in making an attempt and the quantity of energy that has to go for the maintenance of yoyr ordinary life. And to see this division at times very clearly and also to have a judgment a out the expenditure of the energy, that maybe you should not Work at the certain time because other things require your energy since you are still a man on Earth.

You see, don't ,ix Work up too much with ordinary life. Ordinary life is not adjusted to Work. It is quite different from what we talk about and it is a question a out an unnatural wish. Because it is unnatural if it agaisnt ordinary nature. And a wish to grow up, and away from this Earth or Mother Nature, the wish to develop, the wish to become a real man, the accent is not anymore on this Earth. That is why it is so difficult to understand it. Because our life is bound by the Earth. And every thought and feeling concerns ourselves living here and the responsibility for having to live here even if you haven't wanted to accept it. The resopnsibility is at a certain time forced on you and you have to answer it. Maybe you can find the line of least resisitance and try to settle the responsibility with the least amount of energy. And perhaps you are even lazy in ordinary life. But what happens to your wish to grow up and as it were, to grow away from the Earth and to loosen the bondage that now keeps y ou

You see the accent is entirely different when you want to Work. Because the accent for a wish to grow up, to evolve in the sense we mean it, it is that the accent is placed on heaven and not on Earth. And our whole life of unconscious existence has the Earth as a center and we call that a geocentric existence. And all of a sudden to try to replace the Earth with the Sun and then have a configuration that will answer to a heliocentric system, it's almost impossible. One wishes for it, of course. And the wish can be quite sincere and very honest, but you have to have common sense. You cannot do things just because you wish. Your ability depends on the level of your being. And the level of your being is determined by the amount of energy that you have available to spend, on Earth, to put your feet on the ground. And your head maybe in the clouds, but you still have that (?) what is you, walking, and

you have to remember that. The responsibility in ordinary life remains in existence. We x cannot do away with it. You've got to solve it first, before even I would say, you think about how to be free. Because you have no right to be free unless you have fought for your freedom.

How will we talk? Have you questions? Have you questions like, have you listened to some of the tapes. And then of course when I'm not here and Trudy answers, it may sometimes be alittle easier because you don't., you don't have the feelingx of alittle bit of strain when I'm here, tha' you're afraid, because if you ask a question, then it may sound alittle foolish. At least you think that it may sometimes be not even worthwhile. You may think then tha t I would criticize you and that I would say, oh, you stupid little foll. But I don't. I've gone through too many things myself to know. I know how it was in the beginning; how then the ideas were presented, of course, at the time by Orage and Gurdjieff; and how under the influence of those men, certain things were awakened; and then how we as xkxy, xixk a little group,some people, all daily _____ around the great (right?) man and being affected by him and surely having respect for him, and every once in a while experiencing one's own nothingness, even with alittle bit of a remark on his part, which we would take guiltily, because we could not understand exactly what was meant and we were quite green about Work.

But we talked. And it was a good thing xx to talk, particular;y not in the presence of Orage. Because when he was there, and of course we were careful. We were so afraid also that perhaps he would snarl alittle bit. And although he wasn't that kind of a man really, at

least we had knowledge that he had more knowledge and that he perhaps could look down on us, as sometimes Ouspensky did from his throne of intellectuality, telling a person, that is no question; that isn't Work., and then to continue to go to someone else. And you can imagine what it is when it happens in a little group. Because then you become marked, as it were; it is like a stigma when someone has, who you respect, all of a sudden told you that you really didn't know what you were talking about.

The difficulty always to understand each other in that way so that you feel free to talk about your own lif e, your experience, which for you is truthful. And it may not be truthful for someone else because someone else is different. All of us are different because of upbringing, background, education, different ways of life and conditionings, different influences from parents and ancestors, uncles and the rest of the family, and the different educatorsand teachers, and then, of course, our (?) ordinary little comradeswhen we were young, also affecting us and we, as children, protecting ourselves, because we wouldn't want to get hurt. And still we were hurt and then _____ and gradually building up the personality. All of us do that. And all of us are very different in many, many ways of behavior and all the different manifestations, if you put them togetheras a group like this, it is sometimes very difficult to talk about it, because you have the fear that you will not be understood. You have to learn to be very simple about your attempts. Because they are difficult. And sometimes you would like other people to understand you. And you know that if they could only understand you, then of course then you would be open because you feel at home and you wouldn't be ashamed. So I know how

difficult it was not to be ashamed in the presence of others. And it is a very strange thingreallybecause when you a start to think about yourself and you feel that for yourself you ought to be able to do certain things simply because in ordinary life you have acquired that kind of knowledge or idea that if you set your hand to do certain things that then, of course, you ought to be able to do it. And if you didn't do it, someelse would look down on you, you haven't been able to do thatt, that little thing? And someone mentions the name of Plato and you say, what? Haven't you ever heard of Plato? as if it's a lack of your education. Our shame which we have so many times, not only about ourselvesbut about the family, or a father or mother who were this and that, you did not wish other people to know it, because maybe sometimes you see yourself in them and you remember how they are. Amd you cannot become too intimate with peopel you c cannot trust.

What is needed in a group is really that kind of reliance, to be able to open up and x to say it very simply, this is my experience. It has a right of existence; it is mine. It need not be compared to someone else's experience because I'm not _____ to compare it. I'm not saying that one is better than the other. I may have jealousy. I may over hear someone saying that they, they Worked, and then what, Ohh, they experienced thia thing and that, and so forth. I remember those tomes. I remember very wekl during alittle period when Gurdjieff was here and he gave a few of us alittle bit of a task, And then we sat together here and there, drinkning some coffee. And yhen someone would speak up about the result of his task, how he had done this or that. I remember listening to that.

And I said to myse;f, that kind of experience I really don't know. And I didn't want to question the fact that the other experiences, but it may be partly jealousy and partly, say, what's the matter with me? Why don't I have such experiences? I wished I actually could tell in honesty, tell that I reached this and that, almost I would say, that level of consciousness. And so of course, after that, I started to think, what is it that makes me experience certain things in a certain way? And why do others experience it differently? And the only conclusion is that they start from a different standpoint and have different kind of abilities and that perhaps certain conditions for them were more conducive and that I, poor me, sitting in a corner, and somehow or other could not do what they apparently could do. And then I will I was distracted and, of course, didn't feel at home with them.

You must feel at home together. You have to learn that Work is based on a wish, but a wish for something which no one has -- not fulfilled,; that you must know that you have a right to that kmk kind of a wish that goes with your birthright, to have a wish for growing up. It's interesting that tha is a human quality, that it has nothing to do with the personality. And on the basis on that kind of an aim that you projected into the future and you start to describe mg what is your aim for yourself and your life, that that aim may be quite far off. But when it is a group, you meet in that aim. And you get together with your personality as it is, but you don't talk about that. You talk about your aim to reach it fro m where you are. And there will be more understanding among the different people when the accent is placed on the possibility of a spiritual development, on thaT what you believe you could become and never lose track of your faith, That you want to become that is honest. That there are difficulties, everyone would know. But your honesty is the one thing that keeps ypu going, not the basis

of comparing with other people. You are, humanly speaking, as good as anyone else. And you have within you the potentiality of Work. What will happen to the potentiality when you start and when there is a certain amount of energy that you feel ought to be sent in that direction in order to reach the aim which may be far off, as conscious and conscientious man, and really a man who is in equilibrium, harmonious, in some way describing it as a man who is a real man, on whom you can count and who can be there when necessary and understand circumstances under which he lives and somwone else is living and then find the right word, at the right time, surely all such things are definitions of an aim. But the reality of yourself is still you, struggling in ordinary life with your talents, with your difficulties, with whatever has been God-given, with whatever there is as tendencies of your character, whatever different kinds of traits you have, whatever influences you have received biologically from your father and mother and early bringing up and religions under which you may have lived and which have penetrated, and perhaps no religion and maybe just a few words of ethical value and the contacts you have made and th relations you have with each other. And there you go, for yourself, your being what you are, how difficult it is to accept it. Because this is the _____ of Work, to accept yourself without describing it, not necessary to describe it. What is you is your life, themanifestations and the form are quite incidental, accidental because they happen to be. And it is what you are that you fight against, such manifestations which you cannot get free f from because all the time there is an idea that someone else is go going to criticize you for it, the same way when you ask a question and it is a stupid one. You don't want to be told it is stupid,.

life is on Earth, it isnstill life and it is worth for you your life If you wish this life to live in a different form, it may be that the form has to be, I would say, sacrificed, but perhaps be used and be useful in your daily life of unconsciousness to build something that is more worthwhile. One hopes of course it could become more permanent, more permanent. It means not as easily destroyed as your physical body. We simply say, spiritual, to give it a name, to give it a name that indicates it a quality of spiritaality, perhaps lightness, less dense, not as heavy sometimes, sometimes that it can float as if the freedom from the bondage of Earth would allow you at a certain time to ascend to a higher level, maybe of the plahets.

All such thoughts occur to one when you talk, to yourself when you talk about the validity of having to spend your time in two different directions, Mostly the greatest part of the energy goes to yoyr unconscious life. It has to. That's the way you were born. That is the reason for being on Earth, that you are tinted with the laws of Earth. And one cannot help that. Because acceptance first of that kind of a fact will give you already an indication that there is hope. When that can be accepted, this is the way I am, but if you let it be followed, But I need not be what I am now then something else can start in one to look for a direction. I say a direction towards an aim, for freedom from the bondage of Earth. But it is human bondage we live under, many times bondage of civilization of different kind of cultures, of different ways we now experience, particularly at this time, in this kind of a life, here, Brooklyn, New York, United States, the rest of the world, mankind. What kind of clouds are we under? Why are conditions the way they are economically so terrible? Such nonsense is being talked about. So difficult it is being made for us

You want to be told that you have a right to ask stupid questions. And it is necessary for those who want to answer it to answer it from your level of stupidity, to make you feel that you're understood. When you're understood, then you can be open. Then you want to listen because maybe then there is a chance for you.

It is wrong to take away the confidence of oneself when one wants to Work. The wish must be there. The execution of the wish is always very, very difficult. _____a out that you must not make a mistake. You live in the conditions which are completely your own. You spend you time because it is your time. You don't spemd the time of someone else. That is what is meant by the unique subjectivity of time. You live your life. You take the responsibility of living it and the time that is alloted tp you, between your birth and between your--that and your death, there is your lifetime. And you think abput it every once and in awhile. H How should I divide my energies? To what? And when? And how? And how intense? And for what? Superficial? Alittle. Deeper? W Essential? Alittle. More deep than essentiality, reality, essential essence? Yes, we know what is meant. We know when we are alone, by ourselves and noone around. And when we talk to oneself_____ when we are closed up in the holy of the holiest within oneself and you're confronted with the source of your life at your Magnetic Center and you want to talk to yourself to be understood and to find for yourself the truth, That is what will help you towards freedom.

But you have a group, you know. And you come together to Work. And you want to be inspired so that after the group is over you feel that you have received something, let's say, for the next week, to meet conditions mand to hepl yourself to overcome the difficulties of your life. Because k your life is worth a great deal, even if lifw

to remain honest and even to find an honest job, that you want to do with pleasure. And many times having to do it for economic reasone, that you must do the things you don't like, simply to keep your mouth alittle bit fed with ordinary bread and to drink ~~a~~ some water. Even if you don't spend frivolously the kind of energy you have, you know well enough how difficult it is to keep body and soul together., provided even you have a soul. And that is still questionable. You have a body. You have the beginnings of ~~a~~ a soul. You have an aspiration towards one. You have a wish to become free from the physical body, to substitute that what you can call a soul. You must know of course that you have to step up in order to reach heaven. That is not a sliding scale. That attempt that is made as you go from one step to another, you lift your body to put out your foot. You get up to the next step. You have to exert yourself. You bring your body that weight, up to the next step. That you_____. That you can do when you're young all by yourself. When you get older and youre not so strong anymore, you ~~may~~ may need a banister. And maybe when you're very old, maybe you ask God to help you.

But when you are young, you remain young. ~~T~~ You still have to make an effort. This is the effort of Work, to see to what extent can there be something that can help you to walk up the steps to the stairway or the rungs of the ladder. What is it that compels you to go up. It is really not so mush determination and the clarity of the aim. It is really much more the desire to get away from wheere you are/ Because this is your motivation. Why do I Work? Honestly because I don't like what I am. I don't believe theat the conditions as they affect me need affect me as much as they do. I don't want to believe that I am living under such bondage that I become mechanical.

I don't believe that my lifeshould stay boundlike this all the time. If i try to think. again I say, when I sit in my innner, inner room, and I consider the question of life and I say eternity, permanency, to the _____(power?) of eternity as that what is the rea;ity above all realities and that what is absolute ,as an attribute of God and the considerations of what _____are the properties of such infinity and I say omni- in three different ways expressing it. When I say that is for me an aim and here I sit puny little bit of a creature, what is my value and what can I do than just stammer a few words. And at the same time it/s prepos-terous because I say I wish and with this wish I go ahaad.

You see, when I get up and I look at myself and I see myself, I want to seeit because I want to acknowledge my existence. I want to know this me. I don't want to fool myself. I want to make abso-lutely sure that that what I see Know I would see again tomorrow. And it will always be like that. By that I mean the permanency of my acceptance has to remain the acceptance which I now accept and ten thousand years from now. What is it that_____ this form? No, because it changes. Thank God it does change and something is alive in one. And it wants to be expressed and at times even explodes when the form has to give way, because my life is worth more than the form in which it is continuing. When I wish to create, I say I want a certain form, but with this form, whatever you call art for yourself, I pour something in to what I made, or rather to make it alive. Or of I am, perhaps, religiously inclined, I say I dedicate this to the life of the Lord. not knowing what I mean by it, but simply using it every once in a while to satisfy a religious craving. But I say it because I want to make sure that even I understand and (my?) inner wish. And I talk when possible _____allowed to myself. I say, what is

that I wish when I get up after this meditation period. I know I must do something about it. Because meditation itself is only a prologue. The real play starts when I appear on the stage of life, when I am again and again in ordinary life When certain things are demanded of me, what can I do? If I remember the prologue, I do not know how to be and how not to be. What is it that I need at such a time when I return to ordinary life after I've been to church? Of course I need help. We all know that. But I know I flounder. I know I am stupid. I am conceited. I know that. Mechanically I am. I cannot help to be this, myself not_____ because I want to protect myself. I feel in myself that I have a right to exist because I was born. And because of that I feel even that I'm entitled to be recognized. And _____as far as the rest of the world is concerned, there is in me a desire that someone else will say, oh, you are so wonderful. And then of course stroking me the right way, I start to purr. All of that is human quality; it is right. You can not avoid it. And simply make a statement. Say, yes, I am vain. I look in a mirror and I want to see that I'm well fixed up, _____ or a parting of my hair in a certain way, and a nice shirt, that I look presentable, so that people will say, oh, you look well, don't you. What have you been doing? Particularly when you say, ah, I was down south in Florida; I spent some time in Bermuda and I went even to Trinidad. And the sun, you see, yes, the sun. Don't you know, I can afford it because I work hard and I saved some money.

A All such things about life. When one meets one's friends, when one still wants to be alittle bit more _____, intelligent. Don't you know that I'm not a tail on a donkey? I'm somebody. I have this. I'm that. I've studied. I'meknown this and that, so much so, I know by name , oh, he is the friend

of my father, yes, my father, himself. You know, he doesn't _____ because he was such a noble man. Pride in
~~Quite~~ a family, pride of relations, pride of activity, pride in dexterity so that one becomes recognized, here I am. Don't you know who I am? Don't you think when I go th the five-and-ten-cents store, everybody should stop. Because I am here amd I want to buy just a little hammer. And the girl who waits on me, doesn't she know that she's selling me a hammer. And I don't want to stand in line and wait.

Try to remember yourself. See what you are are. To become- to come to honest conclusi ns about yourself._____ to be honest _____it is absolute value. How can it be absolute? Why (while?) eliminate - eliminateing interpretations? Why eliminate feelings interfering with my mind(?) as a thpught; by eliminating thoughts enterring into my feelings, by including in my feeling the possibility of an extension towards life of others, sometomes mankind of this earth, sometimes friends, sometimes enemies, sometimes animals, sometimes all forms of life, sometimes hoping that life could exist universally and that somehow or other, and, again I say, I'm thinking when I sit in my little room, in an inner, inner room of truth, that I say, why is Work for me _____, Work of someone else_____nowhere else but in eternity. How can I find it? Whay do I do for myself to grow up and ultimately in any kind of a mystical form to become fused with the totalety of all life existing. Then I get UP (?), my feet are on the ground. And I know I must Work. Work at something. Work simply. Just ordinary life. Do it right. Be honest. And as you do it and as it is simple, and as you remember, as you have a thought of Work, of a realization that perhaps something

could be there for you to tell you _____ a guide. And that even if you say, I have to make it because it isn't there in my ordinary personality. I want to make it because only then, when there is that kind of objective value existing and you're making (rating) it , so that it belongs to me And I don't have to say, thank you to someone else. And then I say, I wish to Work,

I call it simply creation of 'I'. But what is want? It's the realization of the possibility of changing a potentiality into an actuality. That is XXXX 'I.' What is the belief in the ability on the part of myself when I have the proper attitude towards my life that I will deliver - be delivered from evil _____and that what is keeping me on Earth And sometimes I say _____(sin?) as a body. _____everyonce in a while we use that term with understanding that it belongs to the Earth. And it can stay on Earth_____return to the Earth. And that for a little while that is my life. And gradually I start to take on alittle different quality because it becomes too monotonous to repeat oneself. We want a way out of the labyrinth of the Earth. You want a sign that tellls you how to get towards the Sun. Ypu want to know the way put. And you look for such signs. And you sigh for a sign and it isn't there. You pray to God. You wished God could come. He would help you. At the same time you say, why, why would he help me? What is there is me that is so desireable fro Him. If a relationship exists od ' that kind, you know damned well that you're not entitled to ask God to help you.

Only when you wish x to reach God with all of you within yourself as totality fx of your own life and form, of all three centers connected within you, it becomes a holy wish, a wish

that is not of this Earth because we don't know that of this Earth. Two centers sometimes, one center usually, three centers, quite exceptionally. But when three centers are there, the laws of the Earth allows to make a unity out of the three. And thaT UNITY helps me to understand myself. Are we?

SIDE TWO

But you see here, I talk. And it's quite easy if you wish for you if you want to, ask questions. At the same time what are yoyr questions which I dont know or do know? I do know them. I know where you are. I know what happens in groups. I know what happens when one wishes to Work and starts. I kmow the difficulties that you experience. And we talk about that because I talk now about the need for the creation of a little 'I' in your life. I know alittle bit about your life., because I know alittle bit about my own experience. I know how difficult it is even to have a wish to create something so unusual that would start to function. And still I dare to think about it because if there is a little 'I', I become independent. And then in independence I could become free of the opinion of others. And I don't have to jave toward others a feeling of guilt based on their criticism. But when I'm all by myself and create a little 'I', I have lost then contact with the outside world. And I'm alone and that isn't right. Because I know, when I'm alone, what guarantee is there for me to remain and not to be destroyed.

You must undeestand this. I think you ought to understand it quite well, why it is that even with the creation of a little 'I' that I call an objective faculty or value, or an entity that could

start to function in a certain way, we say of course, unnaturally, in accordance to laws belonging to Great Nature, that then this little 'I', if there is nothing else but that what is the highest of my feelings and my mind; and I place it into this little something, and I say, this is a work of art; and I enliven it with my life what I can give and dare to give at of my life, what is my life, colored constantly by my subjectivity and my form? How can I make my life real? I can pray for that. But it does not mean that God hears me. I give the best of myself to the creation of the little #4 'I'. I'm that serious about the need for the creation of something that must help me. And it has to help me when it is of a different value and, you might say, when it is above me. Because that is what I endow it with. otherwise it is of no use. It's just alittle thought, alittle bit _____, still on the level of my brain. And if it is alittle bit of something, I still call it feeling. And it's not deeply emotional, not sufficient to _____, just about as high as church tower. That will not get me in x contact with heaven.

When I _____for myself the three centers, there is a way which points towards God. You understand that. In becoming one, I become a symbol of unity. That is, I correspond to the law of tri-unity. And that law of tri-unity, I exemplify by saying, God, the Father, the Son, and the Holy Ghost, in whose name I wish all my Work to be and in which attitude, I wish to take myself as I wish to pursue that aim. Because in saying that, in t then creating this little 'I', there is a contact which I then can go or count on or through which I can have relationship towards other forms of life. And my prayer then has a reason fro for existing. Because by being one to the best of my ability I represent then something that God himself could recognize as a unit.

The wish is still to go towards him. The wish is still that he wishes to come down to me. But my main wish is the contact and then to leave it because I must rely on the will of the Lord, not on my own. The creation of my little 'I' in the beginning is still subjectivity to its highest possible degree. But it;s not a step up. It is not as yet different as level. It has not as yet gone through the verticality as a wish extending into infinity. Because that is the meaning of a step up, away from the Earth, alittle, as mush as I can afford, as much as I dare. But then in doing that, I am open to receive. I call it then life from God to be placed in that w hat I have created as a little 'I'. This i s the dedication towards Work. This means emotionally devotion.

You must understand Work quite well. You must say to yourself, this is not _____. It is a little description of what to do, purely objectivity, what is it as a result of an observation prowess of a little 'I' being placed somewhere in a part of my brain, starting to function, not in the regular mental functions that I'm familiar with as thought, not as an awareness of a recognition of the existence os something without having to describe it, without having to like it or dislike it. That is the function I wished this little 'I' to have. I wished it to be a guide. I want it to be a guide with God's spirit. That is what I pray for. And then if I feel it, if there is this effort that I make time and time again, and I say I wish that something in me will be awake to me, actually recognizing me, for a long time probably, calling meby my name, maybe after sometime calling my life by my name; maybe after sometime calling my life amd not my name, but something that used to belong to me but is now in freedom and which wished to unite with totality of all life.

You know such ideas. Of course they are alittle philosophical

and alittle bit absurd, because they are words,. And I don't want to go too much by such words. I want to say that intellectually I can describe what is meant by Work. I can say that if this little 'I' starts to function, I want to have that litile 'I' observe me, become aware of me. I want this little 'I' re,ain aware, then to be awake continuous or for a certain length of timl parallel to my unconscious existence, as if there are two lines, one subjective, taking ~~x~~ away practically all my energy, and the other an objective line. It is idiotic to use that as a word like that. Because objectivity has no line. But it is a situation which I want to describe as existing as separated from my subjectivity and at the same time existing because there is a realationship in my wish that that could exist because I am the one who creates my 'I'. All I do is to go to the bridge. That's my power. That is the way I enter into my own inner life. And then at the bridge I wait before I can cross. ~~I~~ I pray to God that he will come and meet me halfway maybe. Maybe I have to go the whole bridge. Maybe where I am he comes over the bridge to help me across, to tell me. Maybe he doesn't take me by the hand. Maybe I have to go on and on, holding his hand_____, like a __cloud(?)__ during the day and fire at night to the Holy Land. But that's my wish.

I want to understand myself. I want to grow up. I want to be able to understand what is meant by life. I want to find out for myself what is it to become a man and to be on the periphery even on this Earth, that I have relationships that are right in accordance with truth. So that then, knowing what I should do, I ask, again I say religiously, the Lord to tell me how to Work in the vineyard belonging to Him. You can not run away from religion,. You cannot run away from terminology. And you shouldn't because sometimes it's very deeply immersed in you. And you should really pay atten-

tion to what has been given already, to valuate it for your purpose, to see what you can extract from it. And leave alone what you cannot. Leave alone the surface. Go down into the essential value of yourself. See what it is when you spend your energy and your time and your interests. For what, during the day? Paying Mammon if economy asks you to spend time in an office or wherever you earn a living. If you can and then honestly to do that kind of a task. But don't let it overpower you. And don't let it take you up so completelty that you're tired out at the end of a day and not good for anything anymore. And perhaps even this T.V., you sit in fromt or the radio and you fall asleep. And you can't help it. It is not common sense. Try to do the things you can do with the least amount of such energy that there is alittle bit left. Or perhaps you start to realize that that kind of energy that is needed for the wish to Work also has to be made by you, with the aid of God and the grace of the Lord. But it has to be made. You have to tell yourself to separate that energy for another kind of a purpose. And again and again, the question comes up, what is my motivation to be interested in Work on oneself? When I konw how difficult it is; when I know that that aim I have in mind constantly seeks to recede. I never reach it I do not knoew why. But I continue, somehow or other. It has left a mark on me. And since I now have that kind of a stigma, I must live up to that, up to the point, I call it, devotion. First I aim to make myself into a human being(?) in the first placem very simple to do what my hand finds to do, and then to feel what my solar plexus makes me feel, and changing it so that my heart s starts to become emotionallly involved in that what my heart is capable of. Then the next step is my thought gives me an aspiration towards that aim and changes the thought as a mental process

into an awareness, where this awareness and awakening , wakens up within me the inspirational force which is within my inner life. This is the progress of a manas he wishes to think and feel, the way he wants to do, to bring himself step by step, one foot after the other, then one foot above the other, lifting his weight, as all the manifestations, all the heaviness of his conditionings, all the reasonings of his rationalization processes in his mind, all such things to be looked at to evaluate, to ponder, and to place them in the proper proportion in relation to there value on the little shelf of your memory, then at times, maybe, you have a chance to label them, at times that you say, "this is a real value" and you label it : very valuable, and this in a little bottle,with a stopper , so that it wont disapear and evaporate. You see, this is"useful", but not as valuable. And another little bottle which is "not really valuable", but it happens to hang on, and you just cannot get rid of this yet, so you put it ALSO on the shelf, you'll remember it, but you say, "I really don't want to see it",there's a label on it, NOT WORTHY OF YOUR SELF, and you turn the label towards the back, [so] that you won't see it. Every once in a while you go to this cabinet of your brain, this memory, this kind of, "medicine cabinet" and you want to choose what kind of medicine is useful for my state, like we do in ordinary life, and say "I am ready to _____because that kind of a style will

just help me to get out of my nonsensical train of thought, and at other times, it isn't that it is something much lighter, perhaps I will understand a little bit more of DEs Cartes maybe_____,

No, it's too heavy. Schopenhauer, oh, no, not at all. Why not?

Alittle light music, maybe mazurka by Chopinm, maybe something entirely different, Strvinsky, perhaps. I select out of ordinary life all kinds of things. I go to a friend because I know he will understand at least my silence. I want to talk with him. Maybe he can ~~answer~~ not. But there is at least a level indicating he cannot_____, although he may wish. I may not wish to be alone. I find someone. Other times I just leave, because I cannot stand them. I have to go somewhere else. Because all that what I call surrounding is not giving me what I need. And I get out of it and I go, maybe for miles and miles and drive a car. And I go up to Mount Katahdin And I climb it and I look Anm I see the Earth where I came from. I say, God, is was that it where I came from. And maybe I should go down again. Beacause I know I cannot stay here forever.

We go up and down. We go in our relationships up and down. We go in our interest left nd right, up nd down like a sinus curve. We're flexible, sometimes not reliable, sometimes_____ sometimes_____(German). I am up in the clouds. I'm down in the depths of the Earth. I walk. And I walk with something of my own, because that I know I can rely on. But it is the truth, the truth about myself walks with me. I have to uncover it. It gets clouded over. I protect it with one coat after another. I call it culture. I call it education. I call it cliches. I call it lines of least resistence. I call it laziness. It is all of that. I know; I am human_____. No doubt, I don't deny it. I don't say that I am an angel. I don't wish to be one because I have work to do down on Earth. That's the way I get up in the morning.

I say, here I am. Thank you, Lord, for allowing me to open my

eyes. And I see the day. And I say, is this day for me to be used to the best of my knowledge with Work as a thought and Work as a feeling, with a wish for objectivity as a concept, with a wish for oneness as a result of a emotional state, with a desire to utilize mt dexterity with an honest will to have my body under control. I say sometimes my consciousness and my conscience. I know its nonsense but every once in a while I want to havefamiliarity with the idea of obeservation, that I have worked . I have worked. I had a real experience . Don't tell me no, and don't tell me that it wa a't Work. I will l find out l that it wasn't. You don't have to tell me, ht but hen I remain honest in my attempts, I will find out. Six months, one year later, I will know kt that thdis time I'm just prattling a little bit about Work , and then

maybe a year later, and maybe ten years later, and maybe I can grow and maybe I kcan change in my lattitude . Maybe I can find actually the golden fleece . You know -- you remember Parsifal, you remember what is needed to hunt for the golden stag. You must know, in literature, when you hunt dfor somethiag that really will give you a value. And you may _____, let's say, beggar among the dead, what is this search? Magister Ludi, what is it that you wantI out of literature, out of art, out of science, out of philosophy? What can you do? HOw will you live? What are religions of the world? What are contemporary religions, comparing. What will give you food for yourself to Work with, to digest to become different, to change in time; to create gradually a solidity for yourself within your inner life, to start to grow. Your inner life is at the FA bridge, you know. Your inner life is your Kesdjanian body as a beginning, giving you in the first little triad of that octave the potentiality inherent in the growth because of my interest in the possibility of becoming a man. And then going across the bridge, that

is really where the feelings cjange to emotions. Work together. Come together with an openness, with very simple statements about your Work. Never mind how simple. And never mind where--how, your honesty you bring it. You talk about it. Trudy will help you. She will tell. She will tell you, not this read, not yet, alittle later, But be honest, Where is your Work. And this week, bring it. That's your group. That is k your familiarity with each other. That becomes the solidarity of a group. That will produce soladity--solidity mm within yourself. That is the rock on which you build, your Kesdjanian body, and ultimately your Soul.

Have a good time_____you do it. Don't be afraid. There's nothing to be afraid of. At most you will discover certain things you didn't know. But have at least enough adventure and desire for adventure, that when you face certain things of yourself, that you can honestly say, I didn't know that about myself. But how interesting that that is also me. Anyone can judge it. I can feel guilty. But I don't know why I should feel guilty when it was unconsciously given to me and unconsciously received by me and unconsciously used. But now when I see it, and I can honestly say, I accept it, and I accept myself then what I am, then I realize this is what I have to Work with and this is the beginning of my attempt where I attach the thread which will connect me with the possibilities of creation of a n "I", gradually growing in intensity in durability, in ability in giving me, after some time, wisdom, almost cold wisdom, cold intellectual wisdom. And after some time, benevolence is given me from the Lord because he wishes me also to become free. But He has to put me and did put me on A Earth to find out what was the value of my Karma.

I must have some belief of some kind, some how connected in some way or other, stammerring in the beginning, not knowing the

word, and surely not knowing even the letters out of which the words have been formed, and not knowing how to inscribe it on the wall, _____. Try to remmember things for yourself which are deeply buried within your youth. And they come up once in a while because at such a time you were quite impressionable. And ususlly you could reach a very good place within yourself. Work will give you a chance

Work will give you a chance of that kind of a brain to become alittle looser and the memory, xxx certain facts will come forward and that your feeling changing into emotion, and your solar plexus moving f gradually towards your heart will start to warm you. That is, it will give you the necessary energy for the production of a continuation _P_____ of yourself with that wish to want to continue to grow up. Then you pray to yourself. And you pray to the unity of yourself. And in doing that, pray to God. And in that kind of prayer will be heard, not neccessarily be answered in the way you think. But the openanness requires that you will say, not my will, but God's well, leaving it open, because what is ailing you, it would determine not even, yuo know what is goood for you. Akl you can say, what is goood for me now is that what produces within me the possibility of an "I" existing. And I know what is not right for me, when the conditions are conducive that I do not Work. I know what is good for me. But I say I want to die like an ~~ant(?)~~ mail in freedom enterring into the Kingdom of heaven by whay ever concept I now Under stand this heaven. And whatever it is, outside down on Earth, down' to Earth within myself, or that I will remain unconscious and die like a lower creature of the Earth as an animal. Gurdgieff used to say a dog. And when he was really serious, he would say like a dirty dog. And you see that meant a great deal. We drank certain toasts. And it was

one of the adjuncts of one of the toasts, number four, to the hopeless idiots. He who Works on himself has the possibility to die like a man. But he who doesn't will die like_____and then we waited alittle a bit, sometimes I had to say it. Iwould look at him. Should I dare to say dirty, or should I say just a dog? And every once in a while he would nod his head. And that gave me the assurance. So I said, like a dirty dog. And those were his words, not mine.

Try to compare in yourself such things. When you sit and talk to yourself and you make up your mind., and you have your heart follow with energy which is required for the fulfillment of the thoughts of your mind into the actuality of the execution by means of your body, that you will as a result the hope that consciousness and conscience even if they are small, that at least they can represent the ultimate truth for you and that your actions then are based upon the solidity of your inner life.

Have good meetings. Come together regularly. Read. Listen to some tapes. Study together. Bring your life to a group. Talk, not too long, not too much about your ordinary life. Talk about your attempts, That's about your aim,placed in ordinary life. Use your ordinary life for an explahation of why you even have a wish, and then say, and I did this and somehow or other, I think you know whwere, something in me became aware of myself standing there in fro nt of a door. And coming to myself, I saw, that is, something in me became aware of me stretching out my arm and touching the doorknob and turning it and opening the door, this body enterrring the room and this little "I' told me that I existed.

So, good night. I hope some of you have questions that have been touched upon. I hoje you understand. I hope you understand why even if I had the intention, I did not ask for your questions

Good night.

Transcribed: Francisco Staffanell

K. Paras 7/84

Rough: K.Paras 7/84

Ist Proof:_____

2nd Proof:_____

3rdProof:_____